شرح رياض الصالحين

بَابُ الصِّدْقِ

Explanation of Riyaadh Saliheen:

THE CHAPTER ON TRUTHFULNESS

Author of (Riyaadh Saliheen):

Abu Zakariya Yahya bin Sharaf An-Nawawi (676 AH)

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فهرس

TABLE OF CONTENTS

BIOGRAPHY OF THE EXPLAINER

Al-Allaamah Muhammad Bin Saleh Al-'Uthaymeen (1347-1421AH)

His lineage and birth: He is the noble scholar, verifier, Faqeeh, scholar of Tafsir, god-fearing, ascetic, Muhammad Bin Saleh Bin Muhammad bin Sulaymaan bin 'Abd-Rahman Ali 'Uthaymeen from *Al-Wahbah* of Bani Tameem. He was born on the 27th night of the blessed month Ramadan in the year 1347AH in 'Unayzah –one of the cities of Al-Qaseem- in the kingdom of Saudia Arabia.

His scholastic upbringing: his father, may Allâh have mercy upon him, enrolled him to study the Noble Quran with his maternal grandfather, the teacher 'Abdur-Rahman Bin Sulaymaan Ad-Daamigh', may Allâh have mercy upon him. Then he studied writing, some arithmetic, and Arabic literature at *"Al-Ustaadh 'Abdul-Azeez Bin Saleh Ad-Daamigh's school"*; and that was before he enrolled in *"Al-Mu'allim 'Ali Bin 'Abdillah Ash-Shahaytan's School"* where

he memorized the Noble Quran with him, and he had not reached fourteen years of age yet.

Under the direction of his father, may Allâh have mercy upon him, he embarked upon seeking religious knowledge; and the noble Shaykh Al-'Allamah 'Abdur Rahman Bin Nasir As-Sa'dee, may Allâh have mercy upon him, use to teach religious sciences and Arabic at *"Jaame' Kabeer"* (i.e. Grand masjid where Jumu'ah his held) in 'Unayzah. He arranged two of his senior students to teach the beginning students. Therefore, the Shaykh (i.e. Al-'Uthaymeen) would join Shaykh Muhammad Bin 'Abdul-'Azeez Al-Mutawwa's circle of knowledge, may Allâh have mercy upon him, until he attained from knowledge of *Tawheed, Fiqh,* and *Nahw* (i.e. Arabic grammar related to the ending of words) what he attained.

Then he sat in the circles of knowledge of his Shaykh 'Abdur Rahman Bin Nasir As-Sa'dee, may Allâh have mercy upon him. So he studied with him Tafsir, Hadith, Seerah of the Prophet, At-Tawheed, Al-Fiqh, Al-'Usool, Al-Faraa'id, An-Nahw, and memorization concise texts on these sciences.

The noble Shaykh Al-'Allamah 'Abdur Rahman Bin Nasir As-Sa'dee, May Allâh have mercy upon him, was considered to be his first Shaykh. Since he acquired knowledge, experience, and methods (of learning) from him more so than anyone else; and he was impressed by his methodology, his principles, his way of teaching, and his adherence to proofs and evidences.

When Shaykh 'Abdur-Rahman Bin 'Ali Bin 'Awdaan, may Allâh have mercy upon him, was a judge in 'Unayzah he (i.e. Shaykh Al-'Uthaymeen) would study the science of Al-Faraa'id with him, just like he would study An-Nahw and Al-Balaghah with Shaykh 'Abdur-Razzaaq 'Afeefee, may Allâh have mercy upon him, during his presence as a teacher in that city.

When the academic institution opened in Riyadh, some of his brothers urged him to enroll. So he sought his Shaykh's, 'Abdur Rahman Bin Nasir As-Sa'dee, may Allâh have mercy upon him, permission. So he gave him permission, and he enrolled in the institution from 1372AH to 1373AH.

Indeed he took advantage of the scholars who use to teach there at that time, through the two

years that he entered in the academic institution in Riyadh. Among them was Al-'Allamah, scholar in Tafsir Shaykh Muhammad Al-Ameen As-Shanqitee, Shaykh Al-Faqeeh 'Abdul-'Azeez Bin Nasir Bin Rasheed, and Shaykh, the scholar in hadith, 'Abdur-Rahman Al-Ifreekee...may Allâh have mercy upon them.

During that time, he would stick with His eminence Shaykh Al-'Allamah 'Abdul-'Azeez Bin 'Abdillah Bin Baaz, may Allâh have mercy upon him, and he studied with him Saheeh Bukhari and some treatises of Shaykhul-Islam Ibn Taymiyah in the masjid. He benefited by him in the science of hadith, analyzing the views of the scholars of fiqh and the relationship between them. He considered Shaykh 'Abdul-'Azeez Bin Baaz, may Allâh have mercy upon him, to be his second Shaykh in obtaining knowledge and being influenced by him.

Then he returned to 'Unayzah in 1374AH, and he commenced studying under his Shaykh Al-'Allamah 'Abdur-Rahman Bin Nasir As-Sa'dee and he followed up his studies in the faculty of Sharee'ah, which had become a subsidiary of Imam Muhammad Bin Saud Islamic University until he obtained a high-ranking degree.

His teaching: his Shaykh saw in him nobleness and quickness in the acquisition of knowledge, so he encouraged him to teach while he was still a student in his circles of knowledge. So he began teaching in 1370 at the "*Jaamee Kabeer*" in 'Unayzah.

When he graduated from the institute in Riyadh, he was appointed as a teacher at the institution in 'Unayzah in 1374AH.

In 1376AH, his Shaykh Al-'Allamah 'Abdur-Rahman Bin Nasir as-Sa'dee, may Allâh have mercy upon him, died. Therefore, he (i.e. Al-'Uthaymeen) was appointed the imamate of "Jaamee Kabeer" in 'Unayzah and also he was appointed the imamate of two 'Eid there, and he was appointed to teach in the library of 'Unayzah Al-Wataniyah next to Jaamee Kabeer, which his Shaykh, founded in 1359AH.

When the number of students increased, and the library could not suffice them, the noble Shaykh began teaching in the Masjid Al-Jaamee. The students gathered there, and they would flock together from Kingdom of Saudia Arabia and outside of the Kingdom until they reached in the hundreds for some of the classes. These people studied seriously, and they did not just

simply listened to the classes. He (i.e. 'Uthaymeen) remained upon that as an Imam, a Khateeb, and a teacher until his passing, may Allâh have mercy upon him.

The Shaykh remained a teacher in the institution from 1374AH to 1398AH, and when he transferred to teaching in the faculty of *Sharee'ah* and *Usool-Deen* in Al-Qaseem branch to Muhammad Bin Saud Islamic University and remained as a teacher there until his passing away, May Allâh the most high have mercy upon him.

He use to lecture in *Masjid Haram* and *Masjid An-Nabawi* during the seasons of Hajj, Ramadan, and the summer vacations from 1402AH until his passing away, may Allâh have mercy upon him.

The Shaykh had a particular teaching practice in his openhandedness and integrity. He would raise questions to his students, receive their questions, and hold classes and lectures with a lofty concern, a composed mind and delighted at his propagating religious knowledge and his closeness to the people.

His passing away: He passed away, may Allaah have mercy upon him, in the city of Jeddah shortly before Maghrib on Wednesday the 15th of the month of Shawwal 1421AH. He was prayed over in *Masjid Haram* after 'Asr on Thursday. Then he was followed by thousands who had prayed over him, and he was buried in *Mecca Al-Mukaramah.* [1]

[1] The source of this is biography was from the Shaykh's website (www.ibnothaimeen.com)

INTRODUCTION

Allaah says,

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ ﴿١١٩﴾ ﴾

"O you who believe! Be afraid of Allaah, and be with those who are true (in words and deeds)." [2]

And Allaah says,

﴿ وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ ﴾

"Men and women who are truthful (in their speech and deeds)." [3]

And Allaah says,

﴿ فَلَوْ صَدَقُوا۟ ٱللَّهَ لَكَانَ خَيْرًا لَّهُمْ ﴿٢١﴾ ﴾

"If they had been true to Allaah, it would have been better for them." [4]

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[2] Al-Tawbah [9:119]
[3] Al-Ahzab [33: 35]
[4] Muhammad [47:21]

The Explanation

The author (al-Nawawi) –Rahimahullah wrote-: **“chapter on truthfulness”**

Truthfulness means: conformity of reports to reality. If you were to report something and it is consistent with reality, then it is classified as a true report (e.g. today is Sunday, and it is Sunday.). **But if you said:** today is Monday while it is not then this is a false report.

Therefore, a report is classified true if it matches reality otherwise it is false. Truthfulness covers both sayings and actions. The latter is achieved when the individual's heart is an image of the outside appearance. The individual who shows off, for example, is not truthful because he displays a state of obedience while he is not, the polytheist is not truthful because he exhibits himself as a monotheist, but he is not, the hypocrite is not truthful because he pretends to be a believer but he is not, and the innovator is not truthful because he claims to be following the prophet ﷺ (sallallahu alayhi wa sallam) but he is not. However, truthfulness is achieved when the report and reality are identical. It is a characteristic of the believers; as

opposed to lying which is a characteristic of hypocrites- we seek Allaah's refuge from it.

Allaah says,

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ ﴿١١٩﴾ ﴾

"O you who believe! Be afraid of Allaah, and be with those who are true (in words and deeds)." [5]

This Ayah was sent down after the incident of the three companions who were absent during the Ghazwah[6] of Tabuk; Ka'ab ibn Malik was one of the three. Those three have not joined the prophet in the Ghazwah without an excuse, but they were honest with the prophet ﷺ (salallahu alayhi wa sallam) and told him the truth. The meaning of **"deferred"** in this Ayah [7],

﴿ وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ ﴾

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[5] Al-Tawbah [9:119]

[6] **Translator's Note:** There had been no fight during this Ghazwah, so it would be misleading if it's translated as '**military expedition**'. It's right that the prophet (Salallahu alayhi wa sallam) marched along with his companions in order to fight the Byzantines, however, Allah has not decreed for this battle to take place.

[7] At-Tawbah [9:118]

"The three whose case was deferred" is that they were left without reaching a decisive resolution pertaining them. On the other hand, the hypocrites came to the prophet ﷺ (salallahu alayhi wa sallam) apologizing for their absence and swearing by Allaah that they were excusable. The following Ayah was revealed exposing them:

﴿سَيَحۡلِفُونَ بِٱللَّهِ لَكُمۡ إِذَا ٱنقَلَبۡتُمۡ إِلَيۡهِمۡ لِتُعۡرِضُواْ عَنۡهُمۡۖ فَأَعۡرِضُواْ
عَنۡهُمۡۖ إِنَّهُمۡ رِجۡسٞۖ وَمَأۡوَىٰهُمۡ جَهَنَّمُ جَزَآءَۢ بِمَا كَانُواْ
يَكۡسِبُونَ ٩٥ يَحۡلِفُونَ لَكُمۡ لِتَرۡضَوۡاْ عَنۡهُمۡۖ فَإِن تَرۡضَوۡاْ عَنۡهُمۡ
فَإِنَّ ٱللَّهَ لَا يَرۡضَىٰ عَنِ ٱلۡقَوۡمِ ٱلۡفَٰسِقِينَ ٩٦﴾

"They will swear by Allaah to you (Muslims) when you return to them that you may turn away from them. So turn away from them. Surely, they are Rijs [i.e. Najas (impure) because of their evil deeds], and Hell is their dwelling place, - a recompense for that which they used to earn. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allaah is not pleased

with the people who are Al-Fâsiqûn (rebellious, disobedient to Allaah)" [8]

As for those three, they have been truthful with the prophet ﷺ (salallahu alayhi wa sallam) telling him they had no excuse (for not to join the Ghazwah).

Thereafter the prophet ﷺ (sallallahu alayhi wa sallam) deferred their case for fifty days.

﴿ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ﴾

"Till for them the earth, vast as it is, was straitened, and their own selves were straitened to them, and they perceived that there is no fleeing from Allaah, and no refuge but with Him." [9]

Then Allaah sent down the declaration of forgiving them. Then Allaah said in the following Ayah,

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ ١١٩ ﴾

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8 At-Tawbah [9:95-96]
9 At-Tawbah [9:118]

"O you who believe! Be afraid of Allaah, and be with those who are true (in words and deeds)." [10]

Allaah commands the believers to be mindful of Allaah and to be among the honest believers not the dishonest. Furthermore, Allaah says,

﴿ وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ ﴾

"Men and women who are truthful (in their speech and deeds)" [11]

This part is taken from a long Ayah in Surah al-Ahzab,

﴿ إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ﴾

"Verily, the Muslims (those who submit to Allaah in Islâm) men and women, the believers men and women,"

Till...

﴿ وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ ﴾

[10] At-Tawbah [9:119]
[11] Al-Ahzab [33:35]

"Men and women who are truthful (in their speech and deeds,"

till the end of the ayah,

﴿أَعَدَّ ٱللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ۝٣٥﴾

"Allaah has prepared for them forgiveness and a great reward (i.e. Paradise)." [12]

Therefore, Allaah mentioned the true believers, men and women, on context of praise and in a clarification of what they have from a tremendous reward. Allaah says,

﴿فَلَوْ صَدَقُوا۟ ٱللَّهَ لَكَانَ خَيْرًا لَّهُمْ ۝٢١﴾

"If they had been true to Allaah, it would have been better for them."[13]

It means: that if they dealt with Allaah with truthfulness, it would be better for their sake, but they dealt with Allaah with dishonesty and displayed what contradicts what is in their hearts. Likewise, they were dishonest with the

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[12] Al-Ahzab [33:35]
[13] Muhammad [47:21]

prophet ﷺ (salallahu 'alayhi wa sallam); they pretended to follow him while (the truth) is that they are disobedient. Had they maintained truthfulness in their hearts, sayings, and actions, it would have been better for their sake, but they deserved the worst treatment because they were dishonest with Allaah. Allaah says,

﴿ لِّيَجْزِىَ ٱللَّهُ ٱلصَّـٰدِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ ٱلْمُنَـٰفِقِينَ إِن شَآءَ أَوْ يَتُوبَ عَلَيْهِمْ ﴾

"That Allaah may reward the men of truth for their truth, and punish the hypocrites if He wills or accept their repentance by turning to them (in Mercy)." [14]

This Ayah proves that Truthfulness occupies a great significance (in Islam) and Allah has assigned a great reward for it. Thus, we must be truthful, honest, and not to conceal the truth out of ingratiating anybody. Many people deny saying the truth if they are questioned about something unpleasant they committed. Why?! Do not be afraid of humans and encounter Allaah with sheer lying. Rather, say the truth

[14]Al-Ahzab [33:24]

regardless of any reaction. If you forced yourself to maintain truthfulness, you will be fine otherwise if you continued to conceal the truth and be dishonest with people, you will remain misguided. So, observe honesty whether it is for your sake or against you until you become with the honest believers whom Allaah ordered you to be among them.

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ ١١٩ ﴾

"O you who believe! Be afraid of Allaah, and be with those who are true (in words and deeds)." [15]

[15]Al-Tawbah [9:119]

HADEETH 54

٥٤- عَنِ ابْنِ مَسْعُودٍ – رَضِيَ اللهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ قَالَ : ((عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ ، وَ إِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ ، وَ إِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللهِ صِدِّيقًا ، وَ إِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ ، وَ إِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ ، وَ إِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّابًا)).

54- 'Abdullaah Ibn Mas'ood, may Allaah be please with him, reported the prophet (may peace be upon him) as saying: It is obligatory for you to tell the truth, for the truth leads to virtue and virtue leads to Paradise, and the man who continues to speak the truth is eventually recorded as truthful with Allaah, and beware of telling of a lie for telling of a lie leads to obscenity which leads to Hell-

Fire, and the person who keeps telling lies is recorded as a liar with Allaah." [16] **[Agreed upon]**

The Explanation

The author dedicated this chapter to (discuss) truthfulness. He started the chapter with some verses explained earlier. As for the hadiths, He (i.e. the author) said, 'Abdullaah Ibn Mas'ood, may Allaah be please with him, reported the prophet ﷺ (may peace be upon him) as saying:

عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ ،

وَ إِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ

> **"It is obligatory for you to tell the truth, for the truth leads to virtue and virtue leads to Paradise..."**

the prophet's statement,

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[16] Related by Al-Bukhari: Kitaab al 'Adab "manners" under the chapter entitled **"(O you who believe! Be afraid of Allaah, and be with those who are true."** Hadith number: 6094. And related in Saheeh Muslim in Kitaab al-Birr wa as-sillah (good manners and retaining ties of relationship) under the chapter of "The evil of a lie and the goodness of truth and its merits" Hadith number: 2607.

HADEETH 54

"It is obligatory for you to tell the truth"

Means: maintain truthfulness, and truthfulness is conformity of reports to reality. If you were to report something and it is consistent with reality for instance if your answer to a questioned posed to you that says: what's today? Your answer was: today is Wednesday (and it is Wednesday). This is a true report, otherwise if you answered: Tuesday; it is not true. Thus, truthfulness is the conformity of the report to reality.

It was mentioned earlier the virtue of Truthfulness and its praised consequences, the reward of the truthful, and the invalidity of the liar's deeds during the explanation of the Hadith about Ka'ab ibn Malik (Radiallahu 'anhu). It is reported that a laymen thought that lying saves (from trouble). His brother said to him: If so, then truthfulness saves even more. And this is true.

Know that truthfulness involves both with tongue and actions, but how can lying be in actions?! If a person does an action which is contrary to what is in his heart, then this person has lied with his actions. The hypocrite, for example, is a liar because he shows people signs

of belief; prays in congregational prayer and fasts with people, even gives charity although he is a miser and he may perform pilgrimage. This outward conduct deceptively leads people to consider him a righteous individual. However, this conduct does not truthfully reflect what resides in the heart; in other words, these actions are untrue.

Therefore, we maintained that Truthfulness is with the tongue and the limbs. Thus, whenever the speech conforms to reality, then this is truthfulness with the tongue; and whenever the actions of the limbs conform to what resides in the heart, this is truthfulness of actions. The prophet ﷺ (salallahu alayhi wa sallam) followed the command of truthfulness by asserting its consequences.

فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ ، وَ إِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ

"For truth leads to (al-Birr) virtue and virtue leads to Paradise."

Al-Birr means plenty of Beneficence. Allah's name **"al-Barr"** is derived from it which means

the one who is the most Beneficent. This quality is a consequence of truthfulness. His statement,

"Virtue leads to Paradise" the beneficent individual -we ask Allaah to make all of us from them- shall dwell in paradise, the ultimate purpose of every seeker. This is the reason why the believer is ordered to ask Allaah for the paradise and seek His refuge from the Hell-fire.

﴿ فَمَن زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ ﴿١٨٥﴾ ﴾

"Whosoever is removed from the Fire and is made to enter paradise, he indeed is triumphant. The life of this world is but comfort of illusion." [17]

And his statement,

((إِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللهِ صِدِّيقًا)) وَ فِي رِوَايَةٍ ((وَ لَا يَزَالُ الرَّجُلُ يَصْدُقُ وَ يَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللهِ صِدِّيقًا))

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[17] Al-Imran [3:185]

> **"The man who continues to speak the truth is eventually recorded as truthful with Allaah"** and in another narration **"The man who continues to speak the truth and endeavors to tell the truth is eventually recorded as truthful with Allaah."**

'Al-Siddiq' (truthful) occupies the second rank among those blessed by Allaah. Allaah says,

﴿وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنۡعَمَ ٱللَّهُ عَلَيۡهِم مِّنَ
ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَۚ﴾

> **"And whosoever obeys Allaah and the Messenger (Muhammad salallahu alayhi wa sallam), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiquun (Truthful), the martyrs, and the righteous."** [18]

The person who endeavors to maintain truthfulness is eventually recorded as being truthful with Allaah. This extraordinary rank is

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18 An-Nisaa' [4:69]

attained by the unique; this includes men and women on an equal footing. Allaah says,

﴿ مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ وَأُمُّهُۥ صِدِّيقَةٌ ﴾

"The Messiah ['Īsā (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddiqah [i.e. she believed in the words of Allaah and His Books."[19]

The best of Siddiqeen ever is Abu Bakr (Radi Allahu anhu) –Abdullah ibn Uthman ibn Abi Qohafah- who swiftly responded to the prophet's invitation to Islam nursing no hesitation; he accepted Islam as soon as he was invited by the Messenger ﷺ (salallahu 'alayhi wa sallam). He had been truthful with the prophet ﷺ (salallahu 'alayhi wa sallam) when Quraish accused him of lying as in the incident of al-'Israa wa al-Mi'raaj.

19 Al-Māidah [5:75]

The disbelievers were asking: How could you (Muhammad) managed to travel from Mecca to Jerusalem and return in the same night and then you claim ascension to heaven?! This is impossible!

They, then, approached Abu Bakr: "Have you heard what your companion said?" he asked. "What did he say?" Abu Bakr replied. "He said so and so," they said. He replied "If he said so, he has said the truth." Since that day, he has been titled al-Siddiq **'the veracious'** (radi Allahu anhu).

On the other hand, the prophet ﷺ (salallahu 'alayhi wa sallam) said,

وَ إِيَّاكُمْ وَ الْكَذِبَ

"Beware of telling of a lie"

"Beware" signifies a warning. **'Lying':** is reporting something inconsistent with reality whether by word or action. If someone asked you: what is today? And you replied: today is Thursday or Tuesday while the actual day is Wednesday. This is a lie because it is not corresponding with reality. The hypocrite, for example, is a liar because he has an Islamic

exterior while he is a disbeliever. This is dishonesty in actions.

"Obscenity" in the prophet's statement,

وَ إِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ

"For telling of a lie leads to obscenity"

is disobeying Allaah (i.e. straying and crossing one's designated borders to enter the realm of sin). The worst stage of **'Obscenity'** is disbelief- Allaah forbid. Allaah says,

﴿ أُوْلَٰٓئِكَ هُمُ ٱلۡكَفَرَةُ ٱلۡفَجَرَةُ ﴿٤٢﴾ ﴾

"Such will be the Kafarah (the Fajarah (wicked evil doers)." [20]

And Allaah says,

﴿ كَلَّآ إِنَّ كِتَٰبَ ٱلۡفُجَّارِ لَفِي سِجِّينٖ ﴿٧﴾ وَمَآ أَدۡرَىٰكَ مَا سِجِّينٞ ﴿٨﴾ كِتَٰبٞ
مَّرۡقُومٞ ﴿٩﴾ وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ﴿١٠﴾ ٱلَّذِينَ يُكَذِّبُونَ بِيَوۡمِ ٱلدِّينِ ﴿١١﴾ ﴾

"Nay! Truly, the Record of deeds of the Fujjâr (disbelievers, polytheists sinners,

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[20] Abasa [80:42]

evil-doers and wicked) is (preserved) in Sijjîn; and what will make you know what Sijjîn is? A Register inscribed. Woe, that Day, to those who deny. Those who deny the Day of Recompense." [21]

And Allaah says,

﴿ وَإِنَّ ٱلْفُجَّارَ لَفِى جَحِيمٍ ﴿١٤﴾ ﴾

"And verily, the Fujjâr (the wicked, disbelievers, polytheists, sinners and evil-doers) will be in the blazing Fire (Hell)." [22]

So lying leads to disobedience which eventually leads to the Hell-fire- we seek refuge in Allaah from it.

His statement ﷺ,

((وَ إِنَّ الرَّجُلَ لَيَكْذِبُ)) وَ فِي لَفْظٍ ((لَا يَزَالُ الرَّجُلُ يَكْذِبُ وَ يَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّابًا)).

21 Al-Mutaffifin [83: 7-11]

22 Al-'Infitaar [82:14]

HADEETH 54

"The man who continues to tell lies is eventually recorded as a liar with Allaah" and in another narration **"The man who continues to tell lies and endeavors to tell lies is eventually recorded as a liar with Allaah."** [23]

And lying is from the impermissible affairs, rather some scholars stated: lying is a major sin because the prophet ﷺ (salallahu 'alayhi wa salam) forewarned the liar he is eventually recorded as a liar with Allaah.

Among the most outrageous form of lying is what some people commit nowadays; telling a lie deliberately for nothing but to make people laugh. There is a hadith that warns against this type of lying. The prophet ﷺ (salallahu 'alayhi wa sallam) said:

وَيْلٌ لِلَّذِي يَتَحَدَّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ

، وَيْلٌ لَهُ، وَيْلٌ لَهُ.

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[23] This is Muslim's narration; Kitaab al-Birr wa as-sillah (good manners and retaining ties of relationship) under the chapter of "The evil of a lie and the goodness of truth and its merits" Hadith number: 2607.

"Woe be on one, who speaks and lies in order to make people laugh, woe be on him." [24]

This is a warning of punishment for something many people consider trivial. Hence, all forms of lying are Haram (forbidden) and all of them cause disobedience with no exceptions. However, there is a hadith that excludes three forms of lying[25]; in war, reconciling between people, and communication between married couples. Yet, there are some scholars who maintain that lying mentioned in this hadith is linguistically called: **'antonomasia'** (i.e. a word or phrase that may be understood in two different ways) not outright lying. Antonomasia may be also named lying as mentioned in the following hadith:

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[24] - Related by Abu Dawud: Kitaab of manners, chapter of emphasizing the danger of lying. No. 4990. This hadith is graded as Hasan (sound) by Abu Dawud.

[25] - This is a part of Umm Kulthum ibn Uqbah's hadith. She said: did not hear that exemption was granted in anything what the people speak as lie but in three cases: in battle, for bringing reconciliation amongst persons and the narration of the words of the husband to his wife, and the narration of the words of a wife to her husband (in a twisted form in order to bring reconciliation between them). (Related by Muslim: Kitaab al-Birr wa as-sillah under the chapter of 'forbiddance of telling a lie and the cases in which telling a lie is permissible.' Hadith number: 2605.

HADEETH 54

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ قَالَ : ((لَمْ يَكْذِبْ إِبْرَاهِيمُ النَّبِيُّ عَلَيْهِ السَّلَامُ قَطُّ ، إِلَّا ثَلَاثَ كَذَبَاتٍ ، ثِنْتَيْنِ فِي ذَاتِ اللهِ ، قَوْلُهُ : ﴿إِنِّي سَقِيمٌ ﴿٨٩﴾﴾ وَ قَوْلُهُ : ﴿بَلْ فَعَلَهُ كَبِيرُهُمْ هَٰذَا﴾ وَ وَاحِدَةٌ فِي شَأْنِ سَارَةَ .....)) .

Abu Hurairah (radiallahu anhu) who said that the Prophet ﷺ (salallahu 'alayhi wa salam) said, **"Abraham did not tell a lie except on three occasions. Twice for the Sake of Allaah when he said "One when he was asked to attend the gods of his people" and he said: "I am sick" (As-Saffaat: 89) and when he said: "It is the biggest of them who did it." (Al-Anbiyā: 63) and when he said about Sarah: "She is my sister........."**[26]

He actually has not lied, but he was truthful. However, lying is not permissible except in the

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26 Related by al-Bukhari: Kitaab of the prophets. Chapter of Allaah's saying "Allaah has chosen Abraham as a Khalil (an intimate friend)!" (al-Nisaa: 125) NO: 3357-3358). It's also related by Muslim. Kitaab of virtues: chapter of the virtues of Abraham. No: 2371.

aforementioned three cases according to a lot of scholars. Some other scholars forbid all forms of lying no matter if the person is joking or being serious nor if lying will cause money fraud or any other cause.

The worst level of lying is when a person lies and makes a false oath in order to eat up people's property. For example, if he owes somebody something, but he denies it or he may claim that somebody owes him something he actually does not. He combines this with a false oath (for persuasion). This is called: **'perjury'** and it qualifies him to be a sinner which eventually leads him to the Hell-fire- Allaah forbid. The prophet ﷺ (salallahu 'alayhi wa sallam) said,

مَنْ حَلَفَ عَلَى يَمِينِ صَبْرٍ يَقْتَطِعُ بِهَا مَالَ امْرِىءٍ مُسْلِمٍ هُوَ فِيهَا فَاجِرٌ، لَقِيَ اللهَ وَ هُوَ عَلَيْهِ غَضْبَانُ

"He who perjured with a view to appropriating the property of a Muslim, and he is, in fact, a liar and would meet

Allaah in a state that He would be angry with him" [27]

To conclude, lying is forbidden, and the individual must not lie ever whether he is serious or joking except in the three cases mentioned earlier although there is a difference among scholars pertaining the right interpretation of that previous hadith.

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[27] Related by al-Bukhari. Kitaab al-Tafseer: chapter of **"Verily, those who purchase a small gain at the cost of Allaah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allaah speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment."** NO. 4549. And Muslim: Kitaab al-Emaan: chapter of **(warning for one appropriating the right of a Muslim by taking a false oath: the hell-fire is his chastisement.** No. 138.

HADEETH 55

٥٥- عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلَيّ بْن أَبِي طَالِبٍ ، رَضِيَ اللهُ عَنْهُمَا ، قَالَ : حَفِظْتُ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ : ((دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ ، فَإِنَّ الصِّدْقَ طُمَأْنِينَةٌ ، وَالْكَذِبَ رِيبَةٌ)) .

55- Abu Muhammad al-Hasan ibn 'Ali ibn Abi Talib said, "I memorized from the Messenger of Allaah, may Allaah bless him and grant him peace: 'Abandon anything that gives you doubt for what gives you no doubt. Truthfulness is peace of mind and lying is doubt." [28]

The Explanation

This hadith is mentioned in the 40 hadith of al-Nawawi. It is a comprehensive hadith and

[28] Related by al-Tirmidhi: Kitaab about the descriptions of the Day of Judgment: chapter number 60. Hadith no.2518, and al-Nasā'ī': Kitaab of drinks: chapter of urging Muslims to abandon doubtful matters. No. 5711. It's also related by Ahmad (chapter 1: 200). Al-Tirmidhi graded this hadith as Hasan (sound).

underlies profound issues. It is a precious chapter that addresses piety and adopting precautionary measures. The latter has been adopted by Scholars –rahimahumallah- in Fiqhee (legal) issues. Consider the following examples:

A person's cloth caught Najasah (impurity), but the person does not know where is it located; in the front or the back. If he were to clean the front, he would be doubtful that this impurity may be in the back and vice-versa. So what are the required precautionary measures? He should clean both the front and back of his cloth until doubt is eliminated.

If the person sustains doubt concerning his prayer: has he prayed two or three Rak'ats and he is not sure yet. If he prayed two, his prayer would not be completed, or if he prayed three, his prayer may be completed. In order to eliminate the doubt, he should choose the lowest and prays two if he doubts praying two or three and so on.

This is a fundamental hadith of Fiqh (Jurisprudence). It advices the Muslim to remove doubt by committing himself to what he is certain of. Moreover, it promotes some kind of

psychological education because it lends the individual tranquility without worry. Some people sustain worries when they doubt something (related to religion) if they have a conscious heart. He/she always thinks: I may have done so and so; I may have left so and so, but this doubt fades away once he employs certainty.

The prophet ﷺ (salallahu 'alayhi wa salam) said, **"Truthfulness is peace of mind".** This part corresponds to the subject of this chapter (truthfulness). Truthfulness is indeed peace and whoever is characterized with it will never regret because it grants salvation as promised by Allaah. You always find the truthful person entertaining relief as he never regret something he has done or something he will do.

On the contrary, lying inflicts doubt as told by the prophet ﷺ (salallahu 'alayhi wa sallam). The liar always feels suspicious since he is not sure if people believe him or not. One of his signs is that he always swears he is truthful in order to remove people's potential suspicion of his report although it is so.

The hypocrites, for example, swear by Allaah they did not pronounce the word of Kufr. Allaah says,

﴿ وَلَقَدْ قَالُوا۟ كَلِمَةَ ٱلْكُفْرِ وَكَفَرُوا۟ بَعْدَ إِسْلَـٰمِهِمْ وَهَمُّوا۟ بِمَا لَمْ يَنَالُوا۟ ﴾

"They swear by Allaah that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islâm, and they resolved that (plot to murder Prophet Muhammad salallahu 'alayhi wa sallam) which they were unable to carry out."[29]

Indisputably, lying causes suspicion and worries; the person is not sure if people believe him, or not, and he remains suffering from suspicion and discomfort. The lesson derived from this hadith is that the individual must abandon lying and commit to truthfulness because it grants tranquility while the other inflicts discomfort. The prophet ﷺ (salallahu 'alayhi wa sallam) said,

[29] at-Tawbah [9: 74]

دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ

"Abandon anything that gives you doubt for what gives you no doubt."

Indeed, Allaah is the one who grants success.

HADEETH 56

٥٦- عَـنْ أَبِـي سُـفْـيَـانَ صَـخْـرِ بْـنِ حَـرْب - رَضِـيَ اللهُ عَـنْـهُ -
فِـي حَـدِيـثِـهِ الـطَّـوِيـلِ فِـي قِـصَّـةِ هِـرَقْـلَ ، قَـالَ هِـرَقْـلُ :
فَـمَـاذَا يَـأْمُـرُكُـمْ ؟ - يَـعْـنِـي الـنَّـبِـيَّ صَـلَّـى اللهُ عَـلَـيْـهِ وَ سَـلَّـمَ
- قَـالَ أَبُـو سُـفْـيَـانَ : قُـلْـتُ : يَـقُـولُ : ((اُعْـبُـدُوا اللهَ وَحْـدَهُ
وَ لَا تُـشْـرِكُـوا بِـهِ شَـيْـئًـا ، واتْـرُكُـوا مَـا يَـقُـولُ آبَـاؤُكُـمْ ، وَ
يَـأْمُـرُنَـا بِـالـصَّـلَاةِ ، و الـصِّـدْقِ ، وَ الْـعَـفَـافِ ، وَ الـصِّـلَـةِ)).

56- Abu Sufyan Sakhr ibn Harb said in a long hadith concerning what happened with Heraclius: "Heraclius said, 'What does he order you to do?' I replied, 'He says, "Worship Allaah alone and do not associate anything with Him and abandon what our ancestors said." He commands us to pray, to

speak the truth, to be chaste, and to maintain ties of kinship.'"[30] [Agreed upon]

The Explanation

The author transmitted this hadith from the authority of Abu Sufyan Sakhr ibn Harab (Radi Allahu anhu) who was still a disbeliever at the time when this conversation took place. He accepted Islam in the period between al-Huddaybiyah agreement and the conquest of Mecca. The agreement of Huddaybiyah was in the sixth year of Hijrah while the conquest of Mecca was in the eighth year.

Abu Sufyan and other fellow tribesmen from Quraish went to Heraclius in al-Sham. Heraclius was the leader of Christians at that time. He had knowledge of the Old Testament (al-Torah), the New Testament (al-Injeel) and the previous scriptures in addition to his acumen. As soon as he knew they were coming from al-Hijjaz, he called Abu Sufyan and his company. He asked

[30] Related by al-Bukhari: book of revelation: chapter: how was the beginning of revelation with the prophet (salallahu 'alayhi wa salam) No. 7. And related by Muslim: Kitaab of Jihad and expedition: chapter of the prophet's message to Heraclius calling him to Islam. No.1773.

them about the prophet ﷺ (salallahu 'alayhi wa salam), his lineage, his companions, how they respect him, and about the prophet's loyalty. Their affirmative responses confirmed the prophecies mentioned in the previous scriptures he knew. Nonetheless, he preferred to retain his kingdom over accepting Islam- we seek refuge with Allaah from such things.

He asked Abu Sufyan about the teachings of the prophet ﷺ (salallahu 'alayhi wa salam). He replied: the prophet calls them to worship Allaah alone without associating anything with Him such as an angel, a messenger, a tree, a stone, a sun, a moon, or any other thing. Worship must be for Allaah alone; this is the same message conveyed by the previous messengers- Tawheed (monotheism). Allaah says,

﴿ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾ ﴾

"And We did not send any Messenger before you (O Muhammad ﷺ) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped

but I (Allaah)], so worship Me (Alone and none else).” [31]

Allaah also says,

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ ﴾

“And verily, We have sent among every Ummah a Messenger (proclaiming): “Worship Allaah (Alone), and avoid (or keep away from) Tâghût (all false deities, etc. i.e. Do not worship Tâghût besides Allaah).” [32]

This is the message of all the prophets. The prophet ﷺ (salallahu 'alayhi wa sallam) has been sent with the same teachings of the previous prophets, namely, singling out Allaah with worship without any associate.

He says,

اتْرُكُوا مَا كَانَ عَلَيْهِ آبَاؤُكُمْ

“Abandon what your ancestors said”

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[31] al-Anbiyā [21:25]
[32] al-Nahl [16:36]

Ponder on the way of declaring Haqq (truth). The prophet ﷺ (salallahu 'alayhi wa sallam) called them to abandon what their ancestors used to do as in idol worshipping. Whereas, he has not called them to abandon the praiseworthy morals they had.

Just as Allaah says,

﴿ وَإِذَا فَعَلُوا۟ فَـٰحِشَةً قَالُوا۟ وَجَدْنَا عَلَيْهَآ ءَابَآءَنَا وَٱللَّهُ أَمَرَنَا بِهَا ۗ ﴾

"And when they commit a Fâhishah (evil deed), they say: "We found our fathers doing it, and Allaah has commanded it on us."

Allaah falsified their claim saying,

﴿ قُلْ إِنَّ ٱللَّهَ لَا يَأْمُرُ بِٱلْفَحْشَآءِ ۖ ﴾

"Say: "Nay, Allaah never commands of Fahshâ." [33]

The conclusion is that the prophet ﷺ (salallahu 'alayhi wa sallam) commanded his Ummah, in general, to abandon the polytheism their ancestors were upon. He says,

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[33] al-'A'raf [7:28]

وَ كَـانَ يَـأْمُـرُنَـا بِـالـصَّـلاَةِ

"He commands us to pray." Prayer is the link between Allaah and His servant. It is the most profound pillar of Islam after the two testimonies of faith. It distinguishes the believer from the disbeliever, and it is the covenant between us and the disbelievers as told by the Prophet ﷺ (salallahu 'alayhi wa sallam) said,

الْـعَـهْـدُ الَّـذِي بَـيْـنَـنَـا وَ بَـيْـنَـهُـمُ الـصَّـلاَةُ ، فَـمَـنْ تَـرَكَـهَـا فَـقَـدْ كَـفَـرَ .

> **"The covenant between us and them is prayer, so if anyone abandons it he has become a disbeliever."** [34]

Kufr (disbelief) here means out of the fold of Islam because the Prophet ﷺ (salallahu 'alayhi wa salam) said, **"the covenant (i.e.**

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[34] Related by al-Tirmidhi. Book of Emaan: chapter of the hadiths concerning the abandonment of the prayer. No.2621. related by al-Nasā'ī. Book of prayer: chapter of the ruling on who abandons the Salah. No.463. Related by Ibn Maajah. Book of establishing the Salah: chapter of the hadiths pertaining who abandons the Salah. No. 1079. Related by Ahmad in al-Musnad (chapter 5: 346-355). Al-Tiirmidhi graded it as Sahih (authentic) and it is authenticated by al-Hakim and al-Dhahhabi. Al-Albani agreed with them. Check al-Mishkah No.574 footnote number: 5.

separation)" which implies a borderline between belief and disbelief. Some scholars went too far stating that this Kufr is the lesser type that is similar to the following hadith,

اثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْر

"Two (things) are found among men which are tantamount to unbelief."[35]

Whoever ponders over this hadith, will notice that this interpretation is wrong and subsequently major Kufr (i.e. that expels the individual from the fold of Islam) is the right position. There must be a borderline between belief and disbelief. This resembles the borders between two lands; one belongs to Zayd and the other to Amr; these borders are a separation, the land of Zayd is not included in the land of Amr and the land of Amr is not included in the land of Zayd. Likewise, prayer is a separation that whoever crosses its borders (i.e. No longer prays), he is not counted under one who commits to it.

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[35] Related by Muslim. Book of Emaan: chapter of the use of the word "unbelief" in case of slandering (anyone) for one's lineage, and lamentation. No. 67.

Therefore, whoever abandons Salah, in contrast to the other acts of worships, he/she is a Kafir. The individual who does not fast Ramadan, eats and drinks during fasting time, he is not a kāfir as well as who is affluent but does not pay Zakah, and the one who is able physically and financially to perform Pilgrimage. However, they are considered Kuffar (disbelievers) if they abandon Salah.

One of the famous al-Tābi'īn, Abdullah ibn Shaqeeq, - Rahimahullah- said,

كَانَ أَصْحَابُ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ لَا

يَرَوْنَ شَيْئًا مِنَ الْأَعْمَالِ تَرْكُهُ كُفْرٌ غَيْرَ الصَّلَاةِ

"The companions of the Prophet ﷺ [salallahu 'alayhi wa sallam] did not consider abandonment on anything as disbelief, except [the abandonment of] the Salah." [36]

Hence, abandoning the ordained Salah by the Prophet ﷺ (salallahu 'alayhi wa sallam)

[36] Related by al-Tirmidhi. Book of Emaan: chapter of the hadiths concerning the abandonment of Salah. No. 2622. Al-Albani stated: it's Isnād (chain of transmission) is authentic. Check al-Mishkah: No.579; footnote number: 2.

resembles abandoning Tawheed (Monotheism) which makes him a Kafir- Allaah forbid-. A similar hadith that supports this point recorded in Sahih Muslim from the authority of Jabir that the Prophet ﷺ (sallallahu 'alayhi wa sallam) said:

بَيْنَ الرَّجُلِ وَ بَيْنَ الشِّرْكِ وَ الْكُفْرِ تَرْكُ الصَّلَاةِ

"Between man and polytheism and unbelief is the abandonment of Salah." [37]

Abu Sufyan's statement, **"he commanded us to speak the truth"** is the point related to our discussion. The Prophet ﷺ commanded his Ummah to maintain truthfulness as in Allaah's saying,

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ ﴿١١٩﴾ ﴾

"O you who believe! Be afraid of Allaah, and be with those who are true (in words and deeds)." [38]

Truthfulness is a praiseworthy characteristic, and it is two types: truthfulness with Allaah and

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[37] Related by Muslim. Book of Emaan: chapter of application of the word "Kufr" to one who neglects Salah. No. 82.
[38] At-Tawbah [9:119]

His servants. As opposed to lying, reporting what contradicts reality, which is blameworthy, and from the traits of the hypocrites as the Prophet ﷺ (sallallahu alayhi wa sallam) said,

آيَـةُ الْـمُـنَـافِـقِ ثَـلَاثٌ، إِذَا حَـدَّثَ كَـذِبَ

"The signs of the hypocrites are three: he tells lies when he speaks ....)."

Some people- Allaah forbid- are afflicted by this disease and they only feel comfortable when they exercise lying. They always lie in their conversations and meetings in order to make people laugh. The prophet ﷺ said,

((وَيْـلٌ لِـمَـنْ حَـدَّثَ فَـكَـذِبَ لِـيُـضْـحِـكَ بِـهِ الْـقَـوْمَ...

وَيْـلٌ لَـهُ، ثُـمَّ وَيْـلٌ لَـهُ، ثُـمَّ وَيْـلٌ لَـهُ ثَـلَاثَ مَـرَّاتٍ .

"Woe be on one, who speaks and lies in order to make people laugh, woe be on him then again woe be to him.) He said this three times." [39]

[39] Related by Abu Dawud: Kitaab of manners, chapter of emphasizing the danger of lying. No. 4990. This hadith is graded as Hasan (sound) by Abu Dawud.

"Chastity" is of two kinds: chastity from sexual desire and desire of greed. **1- The first kind**: the Muslim must desert what Allaah has forbidden like fornication and its means because of Allaah's saying,

﴿ وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ ۖ إِنَّهُۥ كَانَ فَٰحِشَةً وَسَآءَ سَبِيلًا ﴿٣٢﴾ ﴾

"And come not near to the unlawful sexual intercourse." [40]

Allaah ordained one hundred lashes and one year expulsion from the hometown against the fornicator if he has not married before. In contrast, a fornicator is to be stoned to death if he is married and had sexual intercourse then fornicated. The underlying reason is to deter people from committing such fornication because it corrupts morals, religion, and lineages. It results in creating horrible diseases appeared in present time after the increase of fornication- Allaah forbid.

Allaah has banned any means that may potentially lead to fornication. He has forbidden, for a woman, to come out uncovered. He says,

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[40] Al-Israa [17:32]

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ ﴾

"And stay in your houses and do not display yourselves like that of the times of ignorance." [41]

The best place for a woman is her home, and she should not come out unless necessary or in times of need without applying perfume nor uncovered.[42]

In addition, Allaah commands the woman to wear the veil before any man except her unmarriageable men whenever she goes out. The legitimate veil is the one that covers whatever arouses desires of fornication; most significantly the face which is more appropriately to be covered against marriageable men than the head, arms, and legs. The opinion that states: it

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[41] al-Ahzab [33:33]

[42] Narrated Abu Hurayrah: the prophet (sallallahu alayhi wa sallam): **"Do not prevent the female servants of Allaah from visiting the mosques of Allaah, but they may go out (to the mosque) having no perfume."** Related by Abu Dawud. Book of Salah: chapter of the hadiths regarding women going out to attend in the masajid. No.565, and related by Imam Ahmad in al-Musnad (chapter2: 438-475-528), and it is authenticated by al-Albani in al-'Irwaa: no. 515.

is permissible for the face to be uncovered is invalid because this opinion contains some form of contradiction.

How is it permissible for the woman to uncover her face while it is obligatory—according to this opinion—for her to hide her legs?; which is more provocative and akin to fornication (Zinaa)? Every reasonable person would judge that revealing the face is more provocative and akin to fornication or adultery than revealing the legs.

Another example of chastity: the woman should not apply perfume when she goes out. Applying perfume would lead to potential Fitnah (i.e. Temptation from both sides: the people and the woman when she walks in the markets) - We ask Allaah to save us from this. The Muslim man is not permitted to accede to such a thing. Rather he should inspect his folks; the wife, the daughter, the mother and so on. He must not authorize his women folks to go out not observing the legitimate manner.

2- The second kind: refraining from greed: to have the dignity to the extent that you ask nothing from people. Allaah says,

﴿ يَحْسَبُهُمُ ٱلْجَاهِلُ أَغْنِيَآءَ مِنَ ٱلتَّعَفُّفِ ﴾

"The one who knows them not, thinks that they are rich because of their modesty." [43]

The act of requesting (begging) is humiliating and makes the person in a low position; as opposed to the one being asked who is in a superior position.

It is not permissible to ask anyone unless necessary and in dire needs. Whereas asking without necessity, it is forbidden due to the hadiths warning against it. The Prophet ﷺ (salallahu alayhi wa sallam) has informed us that the asker appears on the Day of Judgment his face's flesh stripped off - Allaah forbid- leaving only bones before the people during this glorious Day.

The companions (radiallahu anhum) pledged allegiance to the Prophet ﷺ (salallahu 'alayhi wa sallam) not to ask (i.e. beg) people, to the extent that if one's whip fell from his camel, he would ask nobody to bring it to him but rather he gets off (his camel) and picks up the whip himself. The person, whom Allaah blessed with modesty, is unaware of embarrassment and

[43] Al-Baqarah [2:273]

lowness of begging unless if he experienced it before another person. How could a person possibly beg people for something he, himself has? The Prophet ﷺ (salallahu 'alayhi wa sallam) said,

وَ إِذَا سَـأَلْـتَ فَـاسْـأَلِ اللهَ ، وَ إِذَا اسْـتَـعَـنْـتَ فَـاسْـتَـعِـنْ بِـاللهِ

"If you (have to) ask, ask Allaah, and if you seek help, seek help from Allaah."

Fifthly: retaining ties of kinship: to keep in contact with whom Allaah has commanded us to have bonds with, namely, relatives like parents; which is a kind of good deeds (al-Birr). Keeping ties with relatives is relatively dependent on how close they are to the person. The brother is entitled to have more nexus than the uncle, and the uncle more than the father's uncle and so on. The Quran has not set definite boundaries for bonds between relatives, and if such issue is mentioned in the Quran it is left to traditions to determine it. Certainly, traditions are likely to change over time due to different people, circumstances, and places.

For instance, if your relative does not need you and he is healthy. To determine how bonds of relationship come down to a month or a month and a half or whatever is dependent on traditions. People do not need each other- praise be to Allaah- but if this individual is a very near relative of you like the father, the mother, the brother, and the uncle, he/she is in need of continuous contact and more appropriately if he/she is poor or ill.

Eventually, ties of kinship do not have definite boundaries in the Quran and subsequently are left to traditions. Traditions, as mentioned earlier, depend on the closeness of such relative, time, and place. In addition, customs determines the firm line between relationship maintenance and cutting them loose. Plenty of textual evidence (from Quran and Sunnah) addressing the virtue of keeping ties of kinship and warning against cutting them.

HADEETH 57

٥٧ - عَنْ أَبِي ثَابِتٍ ، وَ قِيلَ : أَبِي سَعِيدٍ، وَ قِيلَ : أَبِي الْوَلِيدِ ، سَهْلِ بْنِ حُنَيْفٍ وَ هُوَ بَدْرِيٌّ رَضِيَ اللهُ عَنْهُ : أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ قَالَ : مَنْ سَأَلَ اللهَ تَعَالَى الشَّهَادَةَ بِصِدْقٍ بَلَّغَهُ اللهُ مَنَازِلَ الشُّهَدَاءِ وَ إِنْ مَاتَ عَلَى فِرَاشِهِ .

57- Abu Thaabit (and it is said Abu Sa'id and Abul-Walid) Sahl ibn Hunayf, who was at Badr, reported that the Prophet, may Allaah bless him and grant him peace, said, "If someone asks Allaah Almighty for martyrdom with true sincerity, Allaah will raise him to the level of the martyrs, even if he dies in his bed." [44] (Related by Muslim)

The Explanation

44 Related by Muslim. Book on government: chapter of the merit of martyrdom for the sake of Allah. No. 1909.

The author, (rahimahullah), mentions this hadith in the chapter on truthfulness, and his statement correlates with the topic,

مَـنْ سَـأَلَ اللهَ تَـعَـالَـى الـشَّـهَـادَةَ بِـصِدْقٍ

"If someone asks Allaah Almighty for martyrdom with true sincerity."

Martyrdom is a superior rank under truthfulness. Allaah says,

﴿ وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَـٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّـٰلِحِينَ ۚ ﴾

"And whosoever obeys Allaah and the Messenger (Muhammad Salallahu 'alayhi wa salam), then they will be in the company of those on whom Allaah has bestowed His Grace, of the Prophets, the Siddiqûn (truthful ones), the Shuhada (martyrs), and the righteous." [45]

The word Shahadah is comprised of various types:

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[45] al-Nisā [4:69]

Among them: is witnessing Allaah's verdicts upon the slaves of Allaah. This testimony is given by the scholars. Allaah says,

﴿ شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُو۟لُوا۟ ٱلْعِلْمِ ﴾

"Allaah bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness)." [46]

Some scholars maintained that the word **"Shuhada"** mentioned earlier refers to scholars, and they certainly are. They testify that Allaah has sent His messenger Muhammad ﷺ (salallahu 'alayhi wa sallam) with guidance and the religion of truth. They bear witness that the Shariah was conveyed to this Ummah. They issue rulings: This is Halaal; this is Haraam; this is obligatory; this is permissible, and this is disliked. The scholars are the only ones who possess this knowledge and subsequently they deserved this title **'Shuhada'**.

[46] Al-Imran [3:18]

Shuhada includes a person who dies from a plague, died due to an abdomen illness, the drowned, the burnt, and the likes of them.

Those who die defending their own wealth and their own selves as the Prophet ﷺ (salallahu 'alayhi wa sallam) when he was asked by a man said,

أَ رَ أَيْتَ يَا رَسُولَ اللهِ إِنْ جَاءَ رَجُلٌ يُرِيدُ يَطْلُبُ

مَالِي –أَيْ عنوة– قَالَ : ((لَا تُعْطِهِ مَالَكَ ، قَالَ :

أَ رَأَيْتَ إِنْ قَاتَلَنِي ؟ قَالَ قَاتِلْهُ ، قَالَ : أَ رَأَيْتَ إِنْ

قَتَلْتُهُ ؟ قَالَ : هُوَ فِي النَّارِ – لِأَنَّهُ مُعْتَدٍ ظَالِمٌ –

قَالَ : أَ رَأَيْتَ إِنْ قَتَلَنِي ؟ قَالَ : فَأَنْتَ شَهِيدٌ ،

قَالَ : أَ رَأَيْتَ إِنْ قَتَلْتُهُ ؟ قَالَ : هُوَ فِي النَّارِ)).

"O messenger of Allaah- what is your opinion concerning the man who comes to steal my wealth? He said: Do not give it to him. He said: what do you say if he started fighting me? He said: Fight him back. He asked: what do you say if he should kill me? He said: You are a martyr. He said: what do you say if I

should kill him? He said: He is in the fire." [47]

The Prophet عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ said,

مَـنْ قُـتِـلَ دُونَ دَمِـهِ فَـهُـوَ شَـهِـيـدٌ ، وَ مَـنْ قُـتِـلَ دُونَ أَهْـلِـهِ فَـهُـوَ شَـهِـيـدٌ ، وَ مَـنْ قُـتِـلَ دُونَ مَـالِـهِ فَـهُـوَ شَـهِـيـدٌ .

"Whosoever is killed protecting his life is a martyr, whosoever is killed protecting his family is a martyr, or (killed) protecting his wealth is a martyr." [48]

The one who dies as a consequence of oppression like if someone assaulted him and killed him, he is a martyr. However, the most superior rank of martyrdom is when martyrs are killed for the sake of Allaah. Allaah says,

[47] Related by Muslim. Book of Emaan: no.140.

[48] Related by Abu Dawud. Kitaab al-Sunnah: chapter of fighting thieves. No: 4772, and al-Tirmidhi: Kitaab al-Diyaat. No.1421. He said: Hadeeth Hasan and Sahih. And Ibn Majah: Kitaab al-Huduud. No. 2580. And authenticated by al-Albani as in Sahih al-Jami' (6445) and al-Irwaa (708).

﴿ وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ
يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ وَيَسْتَبْشِرُونَ بِٱلَّذِينَ
لَمْ يَلْحَقُوا۟ بِهِم مِّنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾
۞ يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ وَأَنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُؤْمِنِينَ
﴿١٧١﴾ ﴾

"Think not of those, who are killed in the Way of Allaah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allaah has bestowed upon them of His Bounty, rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. They rejoice in a Grace and a Bounty from Allaah, and that Allaah will not waste the reward of the believers." [49]

Martyrs here are those who fought for the word of Allaah to be the topmost. They have never fought for their own reputation nor their wealth,

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[49] Al-Imraan [3:169-171]

but rather for the word of Allaah to be the topmost just as the Messenger of Allaah ﷺ, may Allaah bless him and grant him peace, was asked about the man who fights out of bravery, a man who fights to defend himself and a man who fights to show off, and whether any of these was fighting in the way of Allaah. The Messenger of Allaah ﷺ, may Allaah bless him and grant him peace, said,

مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللهِ .

"The one, who fights so that the word of Allaah will be topmost is in the way of Allaah." [50]

This is a just criterion for the individual to judge his/her actions set by the Prophet ﷺ (salallahu 'alayhi wa sallam). The person is a martyr if he fought for the sake of Allaah and he is content when he gains victory. Allaah says,

[50] Related by al-Bukhari. Kitaab al-Jihad and Siyar: no. 2810, and Muslim. Kitaab al-'Imarah: no. 1904.

﴿ قُلْ هَلْ تَرَبَّصُونَ بِنَآ إِلَّآ إِحْدَى ٱلْحُسْنَيَيْنِ ۖ وَنَحْنُ نَتَرَبَّصُ
بِكُمْ أَن يُصِيبَكُمُ ٱللَّهُ بِعَذَابٍ مِّنْ عِندِهِۦٓ أَوْ بِأَيْدِينَا ۖ ﴾

"Say: Can you await for us aught save one of two good things (death or victory in Allaah's way)? While we await for you that Allaah will afflict you with a doom from Him or at our hands." [51]

This later part means that either Allaah will punish the disbelievers and save us from their evil, similar to 'al-Ahzab' who assembled to fight the Prophet ﷺ (salallahu 'alayhi wa sallam) in al-Madinah and encountered a horrible wind and hosts sent against them by Allaah, or **"at our hands"** similar to the loss they suffered in the battle of Badr.

So if the person invokes his Lord for martyrdom for His sake, which is achieved by fighting; in order for the word of Allaah to be the topmost. Allaah will surely grant him his request even if he died on his/her bed if the person has a sincere intention.

[51] at-Tawbah [9:52]

How about the person who fights defending his country? Is this included under fighting for the sake of Allaah?

We say: on one hand if you defend your country because it is an Islamic country, then it is for the sake of Allaah because the purpose (i.e. the word of Allaah to be topmost) is achieved. On the other hand, if you defend it because it is just your country, then this is not for the sake of Allaah because this is inconsistent with the criterion set by the Prophet ﷺ (salallahu 'alayhi wa sallam) that is mentioned earlier. The intention of the individual who defends his country must be verified and oriented towards fighting because it is an Islamic country in order to preserve its Islamic identity. Consequently, he is either a martyr if he died or content if he gains victory. He is victorious either in this life, or the life to come, and Allaah is the one that grants Success.

HADEETH 58

٥٨- عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ: غَزَا نَبِيٌّ مِنَ الْأَنْبِيَاءِ - صَلَوَاتُ اللهِ وَ سَلَامُهُ عَلَيْهِمْ - فَقَالَ لِقَوْمِهِ: لَا يَتْبَعَنِّي رَجُلٌ مَلَكَ بُضْعَ امْرَأَةٍ وَ هُوَ يُرِيدُ أَنْ يَبْنِيَ بِهَا وَ لَمَّا يَبْنِ بِهَا، وَ لَا أَحَدٌ بَنَى بُيُوتًا لَمْ يَرْفَعْ سُقُوفَهَا، وَ لَا أَحَدٌ اشْتَرَى غَنَمًا أَوْ خَلِفَاتٍ وَ هُوَ يَنْتَظِرُ أَوْلَادَهَا. فَغَزَا، فَدَنَا مِنَ الْقَرْيَةِ صَلَاةَ الْعَصْرِ أَوْ قَرِيبًا مِنْ ذَلِكَ، فَقَالَ لِلشَّمْسِ: إِنَّكِ مَأْمُورَةٌ وَ أَنَا مَأْمُورٌ، اللَّهُمَّ احْبِسْهَا عَلَيْنَا، فَحُبِسَتْ حَتَّى فَتَحَ اللهُ عَلَيْهِ، فَجَمَعَ الْغَنَائِمَ، فَجَاءَتْ - يَعْنِي النَّارُ - لِتَأْكُلَهَا فَلَمْ تَطْعَمْهَا، فَقَالَ: إِنَّ فِيكُمْ غُلُولاً، فَلْيُبَايِعْنِي مِنْ كُلِّ قَبِيلَةٍ رَجُلٌ، فَلَزِقَتْ

يَـدُ رَجُـلٍ بِـيَـدِهِ ، فَـقَـالَ : فِـيـكُـمُ الْـغُـلُـولُ ، فَـلْـيُـبَـايِـعْـنِـي قَـبِـيـلَـتُـكَ ، فَـلَـزِقَـتْ يَـدُ رَجُـلَـيْـنِ أَوْ ثَـلَاثَـةٍ بِـيَـدِهِ ، فَـقَـالَ : فِـيـكُـمُ الْـغُـلُـولُ . فَـجَـاؤُوا بِـرَأْسٍ مِـثْـلِ رَأْسِ بَـقَـرَةٍ مِـنَ الـذَّهَـبِ ، فَـوَضَـعَـهَـا فَـجَـاءَتِ الـنَّـارُ فَـأَكَـلَـتْـهَـا ، فَـلَـمْ تَـحِـلَّ الْـغَـنَـائِـمُ لِأَحَـدٍ قَـبْـلَـنَـا ، ثُـمَّ أَحَـلَّ اللهُ لَـنَـا الْـغَـنَـائِـمَ لَـمَّـا رَأَى ضَـعْـفَـنَـا وَ عَـجْـزَنَـا فَـأَحَـلَّـهَـا لَـنَـا)) .

58- Abu Hurayrah reported that the Messenger of Allaah, may Allaah bless him and grant him peace, said, “One of the Prophets, may the blessings and peace of Allaah be upon them, went on an expedition and said to his people, ‘A man who has contracted a marriage with a woman and wants to consummate it but has not yet done so should not go with me, nor should anyone who has built a house and not yet raised its roof, nor anyone who has bought some sheep or pregnant she-camels and is waiting for them to give birth.’ So he went on the expedition and approached the town at the time of the ‘Asr prayer, or about that time. He said to the sun, ‘You are under command,

and I am under command. O Allaah, hold it back for us!', And it was held back until Allaah gave him victory. He gathered the war booty and it, i.e. the fire, came to consume it, but it did not consume it. He said, 'Some of you have stolen from the war booty. A man from every tribe should come and give allegiance.' One man's hand stuck to his hand, and he said, 'The theft is among you. Your tribe should give me allegiance.' The hands of two or three men stuck to his hand, and he said, 'The theft is among you.' So they brought a head made of gold looking like the head of a cow and put it down and the fire came and consumed it. War booty was not lawful for anyone before us. Then Allaah made war booty lawful for us. Allaah saw our weakness and incapacity and so He made it lawful for us." [52] [Agreed upon]

The Explanation

This hadith contains great signs. The Prophet ﷺ (salallahu 'alayhi wa sallam) informed us about one of Allaah's prophets –peace be

[52] Related by al-Bukhari. Kitaab Fard al-Khoms: chapter of prophet's saying" Booty has been legalized for you" No.3124, and Muslim. Kitaab al-Jihad wa al-Siyarr: chapter of the legalization of Booty for this Ummah alone. No. 1747.

upon them all- who was ordered by Allaah to go on an expedition, but he- peace be upon him- prevented anyone who concluded the marriage contract with a woman but still did not consummate his marriage, anyone who built a house, but its roof is left to build, and anyone who bought some sheep and pregnant she-camels waiting for it to give birth; because they are busy worrying about their concerns. The married person is awaiting to consummate his marriage for the first time; the person who built a house except for the roof is concerned with completing the building for his family to settle in it, and the one with the sheep and the pregnant she-camel is tied until it gives birth.

However, Jihad needs a dedicated person. Allaah says,

﴿ فَإِذَا فَرَغْتَ فَٱنصَبْ ﴿٧﴾ ﴾

"So when you have finished (your occupation), devote yourself for Allaah's worship" [53]

The Prophet ﷺ (salallahu 'alayhi wa sallam) said,

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[53] al-Sharh [94:7]

لَا صَلَاةَ بِحَضْرَةِ الطَّعَامِ وَ لَا هُوَ يُدَافِعُهُ الْأَخْبَثَانِ

"No one should pray when the food is served nor when one needs to answer the call of nature." [54]

This proves that the Muslim should devote himself in times of worship entirely to create a spirit of eagerness and in order to perform this worship deliberately with tranquility.

The Prophet arrived (at the battle place) after Asr time and night was imminent. He was afraid to lose the battle if night prevails. So he spoke to the sun: you are ordered the same as me. However, the nature of both orders is different; he is ordered with Jihad, whereas the sun orbits in a fixed path as ordained by Allaah. Allaah says,

﴿ وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٣٨﴾ ﴾

[54] Related by Muslim. Kitaab al-Masajid wa Mawadi' al-Salah: chapter of undesirability of praying when food is served. No. 560.

HADEETH 58

"And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing." 55

The sun runs on its fixed course without a slight change as ordained by Allaah since its creation. The prophet invoked Allaah,

اللَّهُمَّ فَاحْبِسْهَا عَنَّا

"O Allaah, hold it back for us!"

Allaah held it immediately, and its sunset was delayed until the prophet accomplished his mission and gained the war booty. The war booty was not made lawful for the conquerors in the previous nations. Yet, it was made lawful to this nation as a special treat. The previous nations used to collect the war booty then a fire from the sky consumed it.

As for this hadith, the fire did not appear and subsequently the prophet concluded: some of you have stolen from the war booty. Thereafter, he ordered each tribe to bring one from them to pledge allegiance of no theft. After they did so, one man's hand got stuck with the prophet's

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55 Yasin [36:38]

hand who in return responded: You (this tribe) have stolen the war booty. Your tribe should give me allegiance.' The hands of two or three men stuck to his hand, and he said, 'The theft is among you.' They found a golden head of a cow with them. Once it was brought together with the rest of the war booty, the fire consumed it (Glory to Allaah). This is considered an extraordinary sign from Allaah.

There are numerous lessons derived from this hadith:

Jihad was legislated in the former nations as it is the case in this nation. Allaah says,

﴿ وَكَأَيِّن مِّن نَّبِيٍّ قَٰتَلَ مَعَهُۥ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُواْ لِمَآ أَصَابَهُمۡ فِي سَبِيلِ ٱللَّهِ وَمَا ضَعُفُواْ وَمَا ٱسۡتَكَانُواْۗ ﴾

"And many a Prophet (i.e. many from amongst the Prophets) fought (in Allaah's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall

them in Allaah's Way, nor did they weaken nor degrade themselves." [56]

Likewise, the story of Talût (Saul), Jâlût (Goliath), and Dawud –peace be upon him) in Surat al-Baqarah from 246 to 252s.

It is a proof of Allaah's omnipotence and that He is the Disposer of this universe who changes the nature of things (i.e. sunset delaying) either to support His messenger, to fend off forthcoming evil or for the overall interest of Islam. Miracles, in general, support (the message) of prophets because the sun runs, by its nature, runs according to a fixed course without advancing or staying behind its position.

However, Allaah has ordered it to hold off and thereby the time between Dhuhr and 'Asr had been longer than usual until Allaah granted His prophet the victory.

It refutes the naturalists who claim that orbs are not vulnerable to change; but (Subhana Allaah) who created these orbs?! Allaah the Exalted created it?! He created it and is able to change it. Their claim originates from their belief that these orbs run (by the control) of nature, and no one is

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[56] Ali-Imraan [3:146]

able to dispose its movement –Allaah forbid- as they deny the existence of the Creator.

Evidence from Quran and Sunnah testify that Allaah is the disposer of those orbs and this hadith is an example. In addition, the disbelievers asked the Prophet ﷺ (salallahu 'alayhi wa sallam) to show them a sign of his Prophethood. He then pointed at the moon which split into two halves while they were watching; one half above the mountain of al-Safā and the other half was above the mountain of al-Marwah. Allaah says,

﴿ ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ ﴿١﴾ وَإِن يَرَوْا۟ ءَايَةً يُعْرِضُوا۟ وَيَقُولُوا۟ سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾ ﴾

"The Hour has drawn near, and the moon has been cleft asunder; and if they see a sign, they turn away, and say: "This is continuous magic." [57]

They replied: Muhammad bewitched us and the moon never split. He deceived our sights. Disbelievers- Allaah forbid- deny any sign,

57 Al-Qamar [54:1-2]

﴿ سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾ وَكَذَّبُوا۟ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ ۚ وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ ﴿٣﴾ ﴾

"Truly! Those, against whom the Word (Wrath) of your Lord has been justified, will not believe. Even if every sign should come to them." [58]

We ask Allaah to save us and to guide our hearts. The hearts are between two of Allaah's fingers and are totally left to Allaah to dispose them the way He wills. Those disbelievers referred to in this ayah never believed any matter how many signs brought before them. This is the reason why they asked the Prophet ﷺ (salallahu 'alayhi wa sallam) to bring them a sign and he showed them this incomparable sign that no one is able to make it (other than Allaah) although they replied:

﴿ سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾ وَكَذَّبُوا۟ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ ۚ وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ ﴿٣﴾ ﴾

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[58] Yunus [10:96-97]

"This is continuous magic." They belied (the Verses of Allaah) and followed their own lusts. And every matter will be settled [according to the kind of deeds]."[59]

It expounds Allaah's favor over this Ummah that He legalized the war booty taken from the disbelievers; as previously it was not legal to consume. This is because the war booty has a great deal of benefits for the Islamic Ummah such as aiding them in matters of Jihad. Thus, they seized the war booty from the wealth of the disbelievers and used it against them, at another time. The Prophet ﷺ (salallahu 'alayhi wa sallam) said,

أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي .... وَ ذَكَرَ مِنْهَا : وَ أُحِلَّتْ لِي الْغَنَائِمُ وَ لَمْ تَحِلَّ لِأَحَدٍ قَبْلِي

"I have been given five things, which were not given to any amongst the Prophets before me..." Among them is, **"The war booty has been made Halaal**

[59] al-Qamar [54:2-3]

(lawful) for me (and was not made so for anyone else)."[60]

Among the signs of Allaah: the hands of those who have stolen from the war booty got stuck to the hand of that prophet. This is extraordinary, but Allaah is omnipotent. Naturally, when there is a handshake, the hands are released after the handshake is finished. Yet, the hands of the thieves remained in the hand of the prophet as a sign; surely, the prophet is unaware of the unseen.

Verily the Prophet does not know the unseen—and this is clear—except that which Allaah reveals to them; but as it relates to the Prophets themselves, they do not know the unseen. There were various incidents occurred to our prophet Muhammad ﷺ (salallahu 'alayhi wa sallam) who had no knowledge of plenty matters. Allaah says,

﴿ قَالَتْ مَنْ أَنبَأَكَ هَٰذَا ۖ قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ ﴾ (٣)

[60] Related by al-Bukhari. Kitaab al-Salah: chapter: prophet' saying" The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum" No. 438, and Muslim. Kitaab al-Masajid and Mawadi' al-Salah. No. 521.

"Then when he told her (Hafsah) thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware (Allaah) has told me." [61]

The Prophet himself does not know the unseen. Sometimes he is unaware that some of his companions are with him. One day Abu Hurairah was with him while he was Junub (major impurity). So he slipped away from him and went to take a bath. On my return the Prophet said,

أَيْـنَ كُـنْـتَ يَـا أَبَـا هُـرَيْـرَةَ؟

"O Abu Hurairah! Where have you been?"[62]

Therefore, the Prophet ﷺ (salallahu 'alayhi wa sallam) does not know the unseen nor anybody knows as Allaah says,

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[61] al-Tahreem [66:3]

[62] Related by al-Bukhari Kitaab al-Ghusl: chapter: al-Junub can go out and walk in the market and anywhere else No285, and Muslim. Kitaab al-Hayd. Chapter: the proof that the Muslim never be impure. No.371.

HADEETH 58

﴿ عَٰلِمُ ٱلۡغَيۡبِ فَلَا يُظۡهِرُ عَلَىٰ غَيۡبِهِۦٓ أَحَدًا ٢٦ إِلَّا مَنِ ٱرۡتَضَىٰ مِن
رَّسُولٖ فَإِنَّهُۥ يَسۡلُكُ مِنۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهِۦ رَصَدٗا ٢٧ ﴾

"(He Alone is) the All-Knower of the Ghâ'ib (unseen) and He reveals to none His Ghâ'ib (unseen)." Except to a Messenger (from mankind) whom He has chosen and then He makes a band of watching guards (angels) march before him and behind him." [63]

In this hadith it testifies to Allaah's omnipotence in terms of the fire whose source is unknown; rather it comes down from the sky, unlike (ordinary fire that comes from) the trees or firewood. Allaah orders it to comes done and eat up that booty. Indeed, Allaah is the only one that grants Success.

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[63] al-Jinn [72:26-27]

HADEETH 59

٥٩- عَنْ أَبِي خَالِدٍ حَكِيم بْن حِزَام، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، فَإِنْ صَدَقَا وَ بَيَّنَا بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَذَبَا وَ كَتَمَا مُحِقَتْ بَرَكَةُ بَيْعِهِمَا)).

59- Abu Khalid Hakim ibn Hizam reported that the Messenger of Allaah, may Allaah bless him and grant him peace, said, "The seller and the buyer have the option to withdraw as long as they have not yet separated. If they speak the truth and make things clear, they will be blessed in their sale. If they conceal things and lie, the blessing of their transaction will be wiped out."[64] [Agreed upon]

64 Related by al-Bukhari. Kitaab al-Buuy'. No.2082, and Muslim. Kitaab al-Buyu'. No. 1532.

The Explanation

"Have the option" means each has his own choice to do whatever he/she wants as long as they are still together in the place where the transaction took place before separation. For instance, a man bought a car for ten thousand. Each of the parties involved retain the right of choice either to conclude the transaction or to revoke it. This (option) is a blessing from Allaah (Glory to Allaah) because the human has an eager desire for the goods when they are in other's possession, and he likes to have it anyhow. Yet, after he gets it, he may feel discouraged because he had it. Hence, the Legislator (Allaah) provided him with a choice in order that he takes his time and have deliberation.

So, as long as both parties are still together even if it took ten hours, they have the choice. They may have concluded the transaction in the morning, but they are still together until Dhuhr time, they still have the choice. The Prophet's general statement suggests this position **"as long as they have not yet separated"** and as in ibn Umar's hadith **"or one of them gives**

choice to the other"[65]. This means that one of the parties tells the other: You alone have the choice, and so be it, and subsequently the other has no choice. They may also cancel this option between both of them.

Hence, there are four scenarios:

1. They both have the choice in case of the unconditional transaction, and each of them retain the right of revoking the contract.

2. They agree to cancel **'the option of choice'** and thereby the transaction is binding, and neither of them has the choice (to revoke) anymore.

3. They agree that the choice is to the seller only. This results in constricting the choice for the seller and not for the buyer.

4. They agree that the choice is to the buyer only. This results in constricting the option of choice for the buyer and not to the seller.

The original case is that both of them are entitled to have the choice, but if one of them waived his right or both of them did, they have

[65] Related by al-Bukhari. Kitaab al-Buyu'. No.2112, and Muslim. Kitaab al-Buyu'. No. 1531.

full right to do so without the intervention. The Prophet ﷺ (salallahu 'alayhi wa sallam) said,

الْمُسْلِمُونَ عَلَى شُرُوطِهِمْ إِلَّا شَرْطًا حَرَّمَ حَلَالاً أَوْ أَحَلَّ حَرَامًا.

"Muslims are bound by their conditions except for a condition to make lawful what is unlawful and to make unlawful what is lawful"[66]

The Prophet ﷺ said, **"If they speak the truth and make things clear"** this is the point related to our topic of **'truthfulness'.** It is achieved when both parties speak the truth in terms of presenting an honest description of the goods and make things clear about undesirable defects possibly found in the object of transaction. For example, a man sold a car. He said that this car is a model of year so and so, it is clean, it has many gadgets, and he praised it with qualities which it does not possess. Actually, this is considered lying because if he sold the defected car without informing the other

[66] Related by al-Tirmidhi. Kitaab al-'Ahkaam. No. 1352. HE SAID: Hadith Hasan Sahih.

party, it is considered truth concealment. On the contrary, clarification and honesty brings blessings.

The subtle difference between **'al-Siddiq'** (i.e. honesty) and **'al-Bayan'** (i.e. clarification) is that the former is concerned with clarifying the exact good descriptions of the item while the latter is concerned with exposing its defects. So, concealing defects is against **al-Bayan** and dishonest description is against **al-Siddiq.**

Another example, a man sold an ewe. He informed the other party that its milk is abundant, but he is lying; because he beautified the commodity with desired descriptions. Concealment, however, involves selling a sick ewe without exposing it to the other party.

Again, **al-Bayan** is for undesirable features while **al-Siddiq** is for the desirable ones. Unfortunately, some people display the good side of the commodity on the top (e.g. dates) and hide the bad side under it - we ask Allaah to save us. They have violated both honesty and clarification; they violated **'al-Bayan'** by concealing the bad dates, and violated **'al-Siddiq'** by displaying the good dates on the top.

Furthermore, some car dealers put (attractive) cars on display, and they know certainly that those cars are defected, but they harbor it. He instructs the buyer to test it for any possible defects, and the buyer does so. Yet, if he specifies the defect, the buyer will not conclude the transaction. He may even say: It has no defects and I have sold you only tires or flashlights. He is lying and concealing the truth from the buyer; this is Haram committed by the car dealer and the seller as they must expose the car's defect during the transaction. Nonetheless, if the seller or the car dealer are unaware of the defect, then there is no harm in selling it.